it can always be used as a vivid metaphor of a certain attitude our mind can take towards its experiences, but it has no value for a metaphysical enquiry into the reality and fundamental significances or the origin of existence.

If we take up the analogy of hallucination, we find it hardly more helpful for a true understanding of the theory of cosmic Illusion than the dreams analogy. Hallucinations are of two kinds, mental or ideative and visual or in some way sensory. When we see an image of things where those things are not, it is an erroneous construction of the senses, a visual hallucination; when we take for an objective fact a thing which is a subjective structure of the mind, a constructive mental error or an objectivised imagination or a misplaced mental image, it is a mental hallucination. An example of the first is the mirage, an example of the second is the classic instance of a rope taken for a snake. In passing we may note that there are many things called hallucinations which are not really that but symbol images sent up from the subliminal or experiences in which the subliminal consciousness or sense comes to the surface and puts us into contact with supra-

physical realities; thus the cosmic consciousness
which is our entry by a breaking down of our-
mental limitations into the sense of a vast reality,
has been classed, even in admitting it, as a halluci-
nation. But, taking only the common hallucination
mental or visual, we observe that it seems to be at
first sight a true example of what is called-